OUTLAW 2

People's News

University City Strike

University City High School students began a strike on Wednesday, September 30, with a walk-out to the University City Board of Education offices, to protest the firing of Jim Harrod, the Black Literature teacher in the high school. After black and white students petitioned the Board, and a teacher's meeting voted unanimously to support Harrod, and community groups also appealed to the Board in support of Harrod, the U. City Board of Education turned down all requests for immediate reinstatement, but stated that they would conduct an investigation into Harrod's background. The students and community groups continue to picket at the high school and the Board has not yet begun to act.

Jim Harrod was a very well liked and excellent teacher who was not fired for his competence as a teacher, but rather for his previous political involvement at Beaumont High School last spring as sponsor of the Black Student Union there.

Harrod was hired at University City High School by Superintendent Reuben and the Principal and Vice Principal of the high school on excellent recommendations. The Board has never questioned Harrod's teaching ability or effectiveness in the classroom. The students have continually stated and made clear that the issue is Jim Harrod's reinstatement as a teacher and a reassertion of their rights that students should have a decision in who should teach them and that students are human beings and should have a right to control their own lives.

Harrod was one of three teachers fired at Beaumont High School last spring. The teachers, Lloyd Buchanon, Barbara Woods, and Harrod were sponsors of the Student Council, the Black History Club, the annual queen coronation, the annual homecoming events, and they were individual sponsors to hundreds of students whom they found time to talk to between classes, after school, and on Saturdays and Sundays.

The Black Student Union at Beaumont prepared skits for black history week portraying real life situations and persons, as well as historic blacks, the trial and tribulations blacks have suffered over the years, and the advancements and contributions they had made to America. These skits were short, to the point, and included words such as "damn...pig...nigger...facist..." and others. The cases of Bobby Seale, Eldridge Cleaver, Malcolm X, and others of recent history were included. Most were actual speeches and scenes depicting the situations the persons had endured.

The principal asked to see the script and told his administrative assistant to return it to the students after he had censored it. The three teachers, only adults who supervise, not advise, told the students they would not be responsible, nor would they be the sponsors if they decided not to alter the script.

After a series of meetings, the BSU decided not to alter the script. Having rehearsed it in its censored form, they felt it lost its meaning. Although the three teachers had expressed to many teachers and administrators, as well as to the BSU that they were not sponsoring the assembly, they were called into the principal's office. That night they received telegrams telling them that their services were terminated.

High School Meetings

City-wide high school meetings are being held every week to discuss existing and potential political activities in St. Louis high schools. The more people and schools involved the more we learn and the closer we get to building a city-wide high school movement. If you're interested please call 647-3528 after 6 p.m.

Black Caucus at GM

By Benjamin Israel

A group of Black workers at General Motors, the Concerned Black Workers, has split from local 25 of the United Auto Workers. On Monday, September 21, a caravan of ten carloads of black workers went to Detroit to open their own front in the negotiations with GM, to tell their grievances to the international (the UAW leadership), and to make contact with various Black groups in the city.

Some of the workers, with Henry Thomas of CORE, laid out some of their grievances at a press conference before the caravan left. Basically they are:

There are only 1600 Blacks laboring for GM out of a total of 8300 workers, most of them in the midst of the Black community in a city that is half Black. Local 25 is run totally by whites (Wallace supporters at that).

The Ma-Jik Market on the corner of Delmar and Westgate has been the target of neighborhood protests for months over high prices, racism, and short-changing. Recently, the store's windows were broken and "This is a rip-off, rip it off" was spray-painted on the sidewalk outside of the store.

Skilled Black workers are doing unskilled jobs. One of the workers at the press conference was a skilled electrician doing unskilled work.

Black workers in general are confined to certain areas of the assembly line and given the heaviest work loads. Although the line moves at a constant pace, the number of things done on each car varies. One of the workers there worried out loud about the quality and safety of any car assembled by a man pressed for time. In Detroit, they rank "niggermation" above automation in increasing the productivity of the plants.

Few blacks get trained for skilled work. Many have been on the waiting list for years. Few black workers get upgraded. Few black workers have seniority and often those who do, don't get the advantages of it.

Grievance procedures never seem to work for Blacks.

Few Blacks can borrow large sums of money from the credit union. The number of qualifications and the number of co-signers necessary keeps mounting as some workers press harder for their loans.

The people from the Concerned Black Workers and CORE have gotten back from Detroit, but to me at least, the outcome of the trip is uncertain.

Day Care Center

There will be a meeting on Sunday, October 18, to continue plans for a co-operative day care center in the Delmar Loop community. The center will not be a drop-off place for children, rather it will be a place for children to be cared for by both women and men in the community. Hopefully, each parent will commit themselves to some kind of work at the center. All parents and other workers at the day care center will take part in the decision-making about the center. Therefore, the center will serve not only the children and their basic needs, but will also serve as political education for women and men in the community in re-creating their roles in child-rearing and in the family. All parents and non-parents who are interested are welcome at the next planning meeting on October 18 at 2:00 p.m. at 6100 Pershing, Apt. 2A.

★united fund:

st. louis businessmen protect

their unfair share★

By now everyone is St. Louis has been made aware of the United Fund's Campaign drive. Radio and TV commercials feature Jack Buck's oozing voice telling us that "hope is in our hands" as a pathetic pianist plays "Bridge Over Troubled Waters" in the background. If they haven't already, United Fund representatives will soon visit your school or place of work to tell you how much they are doing to diminish the suffering of people in St. Louis.

Members of Radical Action for People (RAP), a group of workers in health, education, and welfare, have spent the last several months studying the organization of the United Fund of Greater St. Louis, Inc., and the agencies to which it allocates money. Their findings can be summarized in two sentences: 1) The United Fund does little to help the people of St. Louis, especially low income families to deal with their health and welfare needs. 2) The Fund was created by big businessmen and exists primarily to extend and help consolidate the power and influence of the closely knit business community in St. Louis.

How is the United Fund Money Spent?

For all the public relations exposure which the United Fund gets, few people know exactly where the money goes. The Fund itself releases almost no information showing the goals of the agenies receiving fund money or more importantly how the money is spent by the participant agencies.

Most of the United Fund agencies cover up the inadequacy of their service by not keeping useful records, by not releasing information to the public and by not evaluating the effectiveness of their services. For example, the St. Louis Health and Welfare Council has the responsibility for planning and doing the research that is necessary for evaluating what "services" are needed in St. Louis. Even though, United Fund Executive Vice-President Will Arburn has said that the Council is "incompetent" and "hasn't done its job," the Council received $338,227 for the Fund last year.

The Fund lacks even the most rudimentary information upon which to accept or reject agencies or to identify the "health and welfare" needs of the community. In fact, the men who control and promote the Fund find it to their advantage to keep the public uninformed about such matters. The United Fund allocates $1,889,601.64, or about 14 per cent of its total budget to nine different administrative and planning agencies. Studies have shown that despite all these planning agencies, there is little or no coordination and communication and sharing of information by the various agencies in the fund.

What does this mean for the recipients of United Fund "services"? A panel of social workers recently found that only 34 of the 101 United Fund Agencies serve primarily low-income families – families whose incomes are $6,700 or under. Those 34 account for only 17 per cent of the total 1969-70 United Fund budget. By way of comparison, the proportion of low income people in St. Louis is from 35 to 50 per cent. Agencies that serve primarily middle-income families receive three times the amount given to low-income agencies. The remaining amount of the Fund's budget goes to planning agencies or to the Red Cross, the Missouri Association of Social Workers, and the USO, none of which provide significant or regular services to the poor.

These are particularly important facts because many people in the St. Louis area contribute to the United Fund with the mistaken idea that their money is going primarily to provide services for low income families. That is not true. There is a decided bias in the United Fund toward agencies that serve middle-income and affluent people.

In addition to the Fund's bias in favor of middle-income and affluent agencies, many of the agencies that are supported by the United Fund restrict their services to those of a particular religious or racial group. The panel of social workers estimated that at least 20 per cent of the Fund's total budget is allocated to agencies which are restrictive. For example, agencies that restrict their services on racial, religious, or income grounds include: Catholic Charities, Catholic Family Service of St. Charles, Catholic Youth Council, St. Vincent DePaul's, Jewish Center for the Aged, Jewish Community Centers Association Day Nurseries, Jewish Children and Family Services, Lutheran Family and Children Services, etc.

Studies being conducted by HDC and the City indicate that "private agencies are not nearly as accessible and open to people of different income, age, religious, and racial groups as public agencies are." They point out that this is especially the case in regards to: recreation services, group services, home aid for the elderly, legal aid, out-patient medical care, and special educational and training programs for minority groups.

What Services are Provided?

Up to this point, we have proceeded as though most of the services that are being provided by the United Fund Agencies are helpful to the people who receive them. There is little doubt that some of the health services, services for the handicapped, the recreational programs, family counseling services, day care programs and adoptive services are needed and sometimes helpful. But three crucial points must be made.

1) Many of the services that are being provided are substandard. Of 14 children's homes that were studied, all were found to have budgets below the national norms necessary for adequate institutional care. In a study of unmarried parents, it was reported that none of the 25 agencies were providing adequate services.

2) Low income families, especially when they are black, have extremely limited access to services that may be helpful.

3) Most of the services that are available to the poor do not help them deal with their real problems, namely the lack of *adequate* housing and shelter, nutrition, child day care, schools, health care, meaningful work at fair wages or a guaranteed income, and legal aid to protect them against exploitation by slum landlords, real estate companies, callous and profit hungry utility companies, discriminatory corporate employers, deceiving merchants, and prejudiced and brutalizing police.

The kinds of services provided by the United Fund Agencies to the poor are for the most part designed to "colonize" them – to foster passivity, resignation, and gratitude; to encourage acceptance of life conditions; and to divert resentment and justifiable anger into channels that do not lead to change.

One indication of colonizing proclivities of United Fund low-income agencies is that the people who live in the communities served have little or no influence on the agency boards of directors. This is typically not the case with agencies that serve middle income communities. In middle-income agencies, the people who are being served have a significant influence on the administration and the policies of the agencies.

Most social workers who work in poor areas of St. Louis are there to engage people in programs and activities that avoid confronting the economic and political sources of their poverty and that stress instead the individual's responsibility for his life-situation. Subtley and not-so-subtley, these social workers and their United Fund supported programs tell the poor that they are responsible for their poverty and if they try they can work their way out of it. Implicitly the poor are held responsible for their own victimization, as though they were the ones who had failed to build the houses, the hospitals, the schools, or to provide the decent jobs.

For example, consider the settlement houses, especially Grace Hill Settlement House and the United Church of Christ Neighborhood Houses (Plymouth House, Fellowship Center, and Caroline Mission) which received $209,521 from the United Fund. The main emphasis of the programs in these settlement houses is "character building through the use of group-work." Along these lines, all the settlement houses have "leadership training programs" which are designed to groom the "well-behaved" kids in the community for "better things" and to hold them up as models of good behavior. One of the major consequences of these programs is to *divide* the people in the communities against one another and help make it impossible for any community solidarity to develop.

Poor people don't need settlement houses and the Salvation Army; they need resources and genuine opportunities. The United Fund is attempting to foster colonization rather than providing real opportunities in the low income areas of St. Louis.

Big Businessmen Control and Benefit

Contrary to the image of the United Fund projected by its promoters, most of the money comes from employees and not from the corporations. If anyone is not giving his fair share it is Edward Bock of Monsanto, August Busch, Jr., David Calhoun, Jr., of St. Louis Union Trust, Maurice Chambers of Interco, Charles Dougherty of Union Electric, John Fox of Mercantile Trust, Richard A. Goodson of Southwestern Bell, James P. Hickok of First National Bank, James S. McDonnell, Frederick M. Peirce of General American Life, W.R. Persons of Emerson Electric and other chief executives of the big local corporations.

The businessmen are in an excellent position to "urge" their hundreds of thousands of employees to contribute "voluntarily" their fair share every year. Who can refuse to contribute when your boss of union official requests that you do so?

The promoters of the United Fund are not only able to collect money from the employees in their own corporations but also collect with the help of the city government, in city agencies. It is good politics to support the Fund. Some of the biggest contributors to political campaigns are on the Fund's board. The city government supports the Fund by having its various division heads actively solicit contributions in city agencies. Joe Gunnell, the Director of City Welfare, will, for example, make the rounds in the city welfare system, visiting agencies and urging workers to contribute to the fund. The administrators of the agencies will, in turn, bring "direct pressures" upon their subordinates to make it possible for them to have 100 percent contributions and thus win favor with their superiors.

Although employees are the main contributors to the Fund, they have no representation or influence on the United Fund Board. The Board is dominated by big business. The influence of big businessmen is especially visible on the Executive Committee of the Fund, which makes all its significant decisions. Of the 52 members of the Executive Committee last year, 46 were businessmen or lawyers whose main clients were big corporations.

The men who promote the fund say that it exists to encourage volunteerism and local control of services that are needed locally. This contention is obviously absurd. The United Fund is totally dominated by the executives and directors of the biggest, local corporations which completely dwarf other groups, including the city government, when it comes to the use and distribution of resources that are available to the area.

In addition, the Fund serves as good public relations for big business in presenting them as being interested in the public welfare and distracts attention from the fact that they create the very problems which the United Fund tries to solve. Many businesses who support the United Fund have been charged with discriminatory hiring practices by the United States Equal Opportunities Commission and local civil rights groups, including: Anheuser-Busch, Monsanto, Emerson Electric, Southwestern Bell, McDonnell-Douglas, Interco, and Laclede Gas. Utilities like Southwestern Bell, Union Electric, and Laclede Gas increase the difficulties that poor people have by using their power to see that the Missouri Public Service Commission increases utility rates. Union Electric and Monsanto are among the chief polluters of the environment. These corporations make hundreds of millions of dollars in profit every year. But none of these millions have helped St. Louis. The United Fund exists to hide that fact.

The Case of Legal Aid

The promoters of the United Fund attempt to rationalize its existence by claiming that it encourages participating agencies to be innovative. However, there is no evidence that the promoters and administrators of the Fund know what it means to be innovative.

Last year, when Legal Aid was attacked for allegedly defending "black militants," the Executive Committee of the United Fund established an ad hoc committee from its membership to make recommendations to the Executive Committee as a whole concerning further

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Women's Discussions Begin; First Topic Is Family

Women's Political Education Collective

The first in a series of political education sessions on the oppression of women was held recently. We hope that these meetings will serve as the nucleus for a radical women's movement in this area.

. . over a year now we've been talking about organizing ourselves and getting together with other women to rap and learn. Some progress has certainly been made – both women and men have become sensitized to the problems of the woman's role in a male-dominated society – but no radical women's movement has yet evolved, either on or off the college campuses in the city.

One of the reasons for this is that no woman's group other than NOW has established any regular ongoing activity to serve as a meeting place for women and to introduce women to the basic problems confronting us every day. Although we may recognize that our problems are not individual but deeply rooted in the cultural and political institutions of our society, we have been functioning as individuals or, at best, in small groups of women that we already know.

It is our hope that the political education sessions will serve these necessary social and educational functions. Articles like this one (which we hope will follow every session) will, primarily, be summaries of the actual discussions, not theoretical analyses of the particular area discussed.

In fact, most of what was talked about at the first session was based on personal experience rather than existing political theories of the nuclear family. Although from now on readings will be suggested for future topics, we feel that one of the functions of these sessions is to bring women together. Yet we also realize that the personal must always be fused with larger political considerations.

Our first discussion centered around that ubiquitous institution – the nuclear family – and the role of women within it. The nuclear family, consisting of parents and children, came into being along with private property. Its function is, historically and primarily, economic. Since the time of the family's origin, however, home industry has been replaced by mass production; home education has been replaced by mass indoctrination into the dominant values of our society, via the public schools and the mass media. Meanwhile, suburban living has isolated each of these family units, with debilitating effects on the parents – particularly the mother – and the children.

Most of the women present agreed that the nuclear family was indeed an anachronistic institution. Some of the single women present felt that their emotional ties with their parents had been confused, all too often, with economic ties. Parents seem to use the threat of economic estrangement to prevent their children from developing into independent human beings.

This quest for economic independence is complicated, given the existing job market, by the difficulty for any woman, without a college education, to find even minimally interesting and non-alienating work to provide her with a subsistence level income. (This is not to suggest that college-educated women are much better off – they can choose between teaching, social work, and secretarial work).

Should a woman manage to find some means of supporting herself, all too often her parents will react with monetary gifts for fear of losing love. The women with children felt not only these economic strictures but the additional ones of responsibility for children. Given the previously mentioned isolation of family units and the lack of 24-hour day care centers, these women felt that it was impossible for a woman to develop herself fully as a woman, to support herself and her family or, simply, to find time to do what she would like to do.

Most of the women felt that the solution to some of these problems could be achieved by substituting a communal life style for the oppressive nuclear family. In a collective living situation, each working member would contribute her/his income to the collective for the support of all its members. In addition, there would be more adults to teach the children and to give them love

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Auto Workers Strike

By George Lipsitz

334,000 members of the United Auto Workers Union are on strike against General Motors. The strike began on September 15 on the expiration of the old contract and will probably last a long time. Both sides feel they have a great deal at stake and it is likely that the strike will have a profound effect on the already declining economy.

Two issues have dominated the negotiations in this strike – wages and working conditions. The real take-home pay of auto workers has decreased since 1966 due to inflation and Walter Reuther's ill-advised decision to bargain away a clause in the U.A.W. contract which called for pay increases proportionate to cost of living increases. Because of Reuther's move, each worker has lost 26 cents an hour over the last three years, and the rank and file is demanding that that situation be corrected.

The U.A.W. has pledged to win back the money lost by the last contract and has also committed itself to the popular "30 years and out" proposal which allows a worker to retire after a mere 30 years at work for the same company.

Working conditions are also an issue, but not because the union is fighting for them. The companies, plagued by absenteeism (workers not coming to work) and sometimes open rebellion in the factories, are seeking to limit union control over work conditions and gain greater freedom in denying "sick" days for workers.

Both sides in the negotiations are facing severe crises. The companies have just experienced their worst year for sales in over a decade. In the past, they have given comparatively high wages to the Union in return for assurance of industrial peace – no work stoppages, wildcat strikes, or on the job slowdowns. The companies feel that they are paying too much and that the "privileged" workers are abusing their position by staying home from work and by an indifferent attitude toward production.

The union, is in a similarly threatened position. The traditional trade-off of wages for labor peace has begun to fail for them too. They have found that the wages they get aren't adequate to keep up with the cost of living and that the workers no longer respect the union's desire for harmony in the shops.

No sooner than the strike started, the so-called responsible leaders of the U.A.W. were attempting to undercut the militance of the workers. Leonard Woodcock, President of the U.A.W., an ex-socialist turned profit-sharing capitalist, voiced his hope that it would be a "short strike," and close friends of Woodcock's were quoted as saying that he wished there had been no strike at all.

Out in Woodcock Nation, however, in the automobile factories, it was a different story. More than any other labor dispute in recent years, this strike is being waged because the rank and file discontent is so great there is no way to avoid it. Woodcock feels he must prove himself to the workers who have grown increasingly restless in recent years under the U.A.W.'s policy of labor statesmanship. Local caucuses which in the past have been a major threat to the national leadership are waiting to see what kind of contract the union will produce.

The companies, on the other hand, appear to be determined to be intransigent, both because of their own precarious economic situation and because of the desire of the Nixon administration to see companies "hold the line" and make the workers pay for inflation.

The union leadership and the company will be inclined to settle since they view their interests as the same. It is only the rank and file workers, who experience the conditions in the plants and try to feed their families on inadequate salaries that stand in the way of a quick sell-out.

The companies will probably grant the "30 year and out" proposal – it won't cost them anything in particular and may lift morale of some workers, and the 26 cents lost over the last three years will probably be paid back. The real issues in the strike will be what happens beyond those two demands. Speedups, compulsory overtime, layoffs, and dangerous working conditions are the important issues which have been neglected in the past. Another "trade-off" or sell-out settlement could produce a full fledged rebellion in the ranks of the U.A.W.

KDNA Bust

By Fred Faust

KDNA radio's manager, Jeremy Lansman, was scheduled for arraignment Tuesday, Oct. 13, on charges of possession of marijuana, possession of a dangerous drug, and possession of narcotics. Each of the three charges carries a maximum of 20 years.

Jeremy and ten others were victims of a Sept. 27th bust at the station, 4285 Gaslight Square. Observers believe the dope had been planted within a day or two of the bust.

The cops who invaded the first floor showed badges and one of them announced, "This is a bust." They then produced a search warrant and began looking. Jeremy said no one was upset when the cops first entered because no one at the station knew that there were any drugs in the building.

All the people on the premises were gathered together, told they were under arrest, and informed of their rights. At 3:40 a.m. they were taken downtown and booked. Eight of the victims were freed when charges were dropped. Warrants were issued against Jeremy, Kenneth Dean Wallace, and Mara Nesbitt. The latter two were charged with possession of marijuana. The three charged were released on property bonds. KDNA was off the air about six hours.

Advance planning on the part of the cops may have been reflected in the arrest and detainment of Gabriel, popular disc jockey and veteran blues man in St. Louis. Gabriel was scheduled to be on the air at the time of the drug bust. But he was busted the night before for suspicion of carrying a concealed weapon. Although Gabriel has a valid permit for his pistol, he was detained for 20 hours by St. Louis police. Colleagues pointed out that Gabriel wouldn't take too kindly to a bunch of nonuniformed men running around the station with guns.

Jeremy said they've always had a policy of no drugs in the building. Since they didn't know the drugs were there, and they still don't know what really happened, Jeremy said there is nothing they can do to prevent another such raid. He reported that nothing had changed in the way of operating procedures at KDNA, except that they are "all a lot more paranoid than we used to be." A cop involved in the bust told one of the victims, "We'll be back."

"Conviction could threaten the continued operation of the station," Jeremy said. A Houston radio station is in trouble after a plant and bust.

No one is sure what motivated the police action. Authorities may have been interested in making trouble for the Outlaw, not realizing that we no longer have offices in the KDNA building. There is also a rumor that Mayor Alfonso J. Cervantes and friends are looking for an FM station to purchase.

Detective Thomas Sturm was quoted in the straight press as describing the raid this way: "It was like an easter egg hunt." Easter eggs are hidden before the hunt begins.

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participation of the Legal Aid Society in the United Fund." The composition of the ad hoc committee included: George H. Capps, president of Capital Coal and Coke Company; William H. Armstrong, partner in Armstrong, Teasdale, Kramer, and Vaughn; Maurice R. Chambers, chairman and president of Interco; Col. C.W. Gates, president of C.W. Gates Realty Company; and Stanley M. Richman, vice-president and secretary of General American Life Insurance Company.

On December 2, 1969, at the Executive Committee meeting of the United Fund, "after discussion upon motion of Mr. Calhoun, seconded by Mr. Chambers, the following resolution was unanimously adopted:

"Be it resolved, and it hereby is, that the Legal Aid Society of the City and County of St. Louis is terminated as a participating agency of the United Fund of Greater St. Louis, Inc., effective at the end of 1969. The program emphasis of the Society has changed from that understood by the United Fund when the Agency was accepted for membership, is objectionable to a substantial segment of the community and by its very nature jeopardizes in considerable measure, the ability of the United Fund to raise funds, and Be it further resolved, that the Executive Committee of the United Fund of Greater St. Louis, Inc., reaffirms its belief in the need for legal services for indigent individuals."

Consider the blatant hypocrisy of the statement. On the one hand, the big businessmen of the United Fund take away the Fund's allocation to the Legal Aid Society (and the matching Federal funds that accompany it). On the other hand, they reaffirm their belief in the need for legal services to the poor – but show no concern for the question of where or how such services are to be provided.

The Executive Committee did not consider the merits of Legal Aid in arriving at its decision. The quality of the program at the Legal Aid Society had nothing to do with the decision.

Legal Aid was, and perhaps still is, providing genuine legal service to the poor in the only reasonable way that it can, through the development of "class suits." Class suits are definitely in the interests of the poor – their problems are patterned and institutional, but they are not in the interests of the big businessmen who are the main perpetrators of misery and injustice in St. Louis.

There is no doubt that the routine practices of the utility companies in the area of deposits, rate-increases, termination and commencement of service should be challenged by class suits. There is no doubt that the discriminatory hiring practices of St. Louis corporations must be challenged. There is no doubt that the callous practices of real estate companies and federal housing agencies must be halted. Indeed, there is virtually no end to the class suits that Legal Aid might institute on behalf of the poor and oppressed segments of the St. Louis community. But of course, this is not in the interests of big businessmen.

The United Fund and its promoters do not want innovation. What is desired is a stable environment in which they are able to conduct business as usual.

Reparations – Not Charity

We recommend that the people of St. Louis join with RAP in demanding that the corporations in St. Louis that are making $100,000 or more in profits pay annual reparations for the duration of the 1970's amounting to ten percent of their profits. The reparations will be paid to a representative group of low income St. Louisans and to professionals of their choosing who are knowledgable in health care, city planning, law, housing, education, child care, etc.

The large corporations *owe* the people of St. Louis, especially the low income segments of the community, reparations – not charity – because their decisions more than anyone else's are responsible for the present underdevelopment of St. Louis and the needless suffering of many of its citizens.

The men who run the giant corporations are the most powerful group in the city. No other group or coalition of groups has been able to contest their power effectively. They decide, with the help of cooperative politicians, to build up downtown and Mill Creek, while tens of thousands of St. Louis citizens are displaced in the process. They decide that an arch, a Spanish Pavilion, or a Convention Center is good for business as the burdens of St. Louisans increase. They decide that it is too costly to control pollution, and the city becomes one of the most polluted cities in the United States.

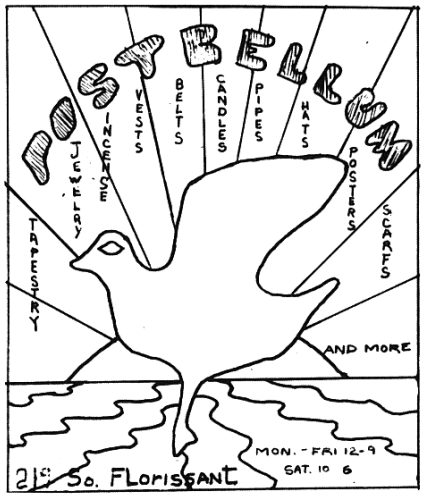
While big business makes record profits, the number of substandard housing units in St. Louis increases, unemployment (especially among blacks) goes up, purchasing power goes down, and the welfare, educational, and health systems deteriorate. The responsibility for these conditions must be laid at the feet of the big St. Louis corporations.

Reparations should be used to build the needed low-income housing for large families, and minority contractors and workers will play a significant role in building them. The money will also be used to build community health clinics that provide comprehensive health services, such as the Yeatman Community Health Center does. It will be used to build community day care centers and cultural-educational centers around the city.

It will be used to provide free clothing and food distribution centers for low-income people whose lack of opportunities prevent them from providing those necessitis for themselves. The reparations will also be used to establish job-training programs that guarantee employment in the big local corporations that control many of the jobs.

The millions in reparations will be used to do all these things – and more. On the other hand, the United Fund only means more of the same. DON'T GIVE.

Ed. note – Large portions of this article are excerpted from the pamphlet An Alternative View of the United Fund *prepared by Radical Action for People. For further information contact The RAP, P.O. Box 8175, Pierre Laclede Station, St. Louis, Missouri 63108.*



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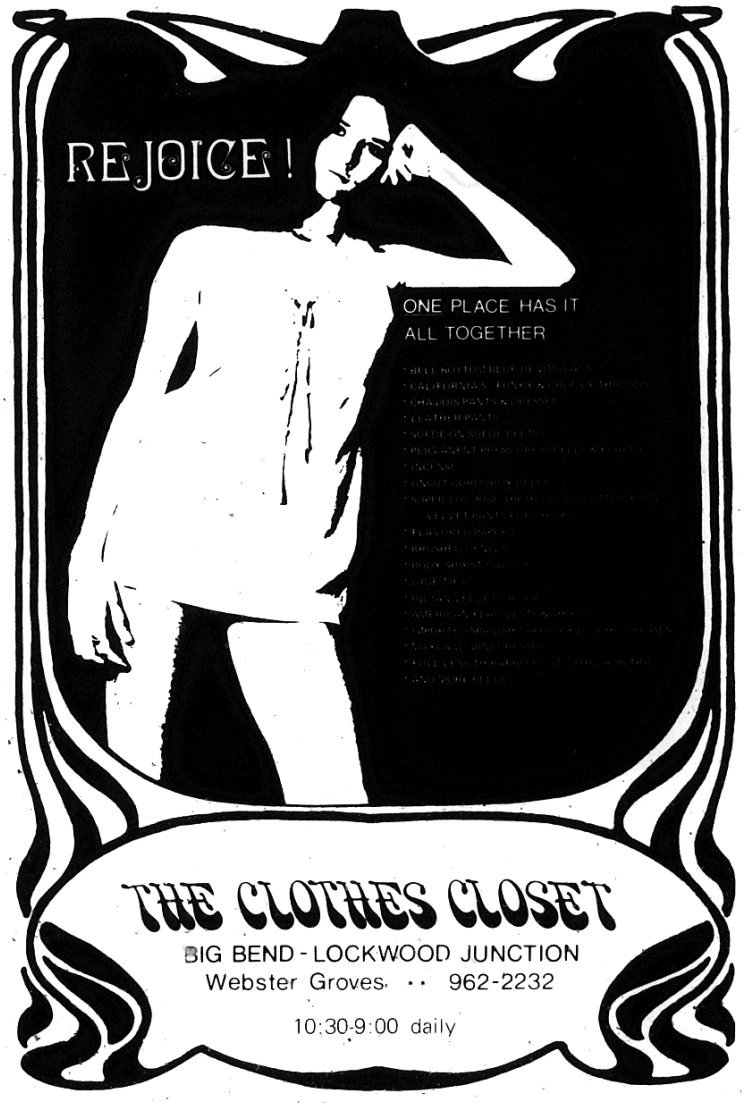


A Slow Death in the Tombs

The following story came from LNS just as the latest outbreak at the Tombs and other New York prisons got underway. We feel the following interview gives some idea of conditions at the prisons and where the inmates are at.

Standing among the glass skyscrapers of New York's financial giants, the crumbling, airless Tombs was built to hold less than half the 2,000 men it now houses. Not one of the men in the Tombs has been convicted of the crime with which he is charged; they are crammed into the prison – where many of them sleep on the bare floor – to await trial, usually for eight to ten months, often for two or three years.

The men in the Tombs are kept there because they cannot afford bail, or because the wealthy bailbondsmen consider them a "bad risk." Almost 90% of them are Black or Puerto Rican.

In late August, a few weeks after the rebellion, LNS interviewed Ephraim Rosario, one of the Puerto Rican brothers who took part in the ninth floor takeover, and who had just been released from the Tombs on bail. Ephraim is presently in hiding as he awaits trial, fearing that police may try to frame him on some other charge in retribution for his participation in the Tombs revolt.

LNS: How did the ninth floor rebellion start?

Ephraim: It all started with a piece of bread. Usually, bread is given there, four slices to each man. And whatever is left is thrown out. So one day one of the inmates was taking a few pieces of bread over to the cell on account of sometime you don't get enough food and later on you feel hungry, so sometimes you decide to take a few pieces of bread and eat it with water. So one of the correction officers saw an inmate taking a few pieces of bread up to his cell. He took it away from him and threw it in the garbage can.

The inmate asked him why he did that, he wasn't really taking anything away from anybody else, this was going to be thrown away anyhow. The officer called him a degenerate nigger, and this evolved into verbal discussion, a short verbal discussion.

After that the correction officer decided to look for help. He came in with two other policemen. They handcuffed him, took him into another room and beat him up. When they brought him back and we saw this, we decided that it was time that we do something to stop all this inside the Tombs. And that's why we decided on Monday, August 10th, to take over the floor and write up a list of grievances.

LNS: What will be the consequences as prison rebellions spread to different jails around the United States?

Ephraim: We hope that – we're not only hoping, we're willing to stake our lives to see that the judiciary system changes, and that adequate legal representation is given to each inmate, and better conditions, better treatment, be respected as a human being, not as an animal. Because an animal in the zoo is treated better than us inside the jail. We hope by this stand the people will hear our cry and justice will be done.

LNS: Did any cops inside the takeover get hurt or beaten by the prisoners?

Ephraim: No. We took five hostages, one captain and four probation officers. We let them write a statement in their own handwriting about the treatment that we gave them. They had nothing bad to say. We gave them good treatment. As a matter of fact, they got better treatment than they give us.

Our stand is not to go into court, for the reason that what is the use of going to court if you already know the verdict. The verdict is against you in all the ways. You are not legally represented, and if the court appoints you legal aid, we all know he is together with the D.A. and the judge to make you plead guilty to a lesser sentence whether you are guilty or not.

We are forced to plead guilty to lesser sentences, even if we're innocent, and at the same time our wives have to go to welfare, which is genocide, or go out and prostitute to maintain the family until we come out. Most of the time when we come out we find our wives have turned to prostitution and our kids have gone to heroin.

The situation instead of getting better gets worse, and the person who is incarcerated, instead of being "rehabilitated," he becomes a rebel. When he sees what has been done to him and to his family, what other alternative do you have?

LNS: Do you believe that in a revolutionary situation in the country that the inmates in the jails across the U.S. would take part in that revolution inside the jailhouses?

Ephraim: They have taken it already. The Queens jail took a stand with us, refusing to go to court. Rikers Island. As I heard the other night over the radio, the Sing Sing prisoners are doing the same thing also, because they feel that this is the first time that a group has really stood up for its rights from inside without weapons. This is a thing that is spreading, not only because they feel that what we are doing is right, but because they feel it themselves – they are going through the same horror themselves.

LNS: Do the prisoners have access to revolutionary literature in the jailhouses?

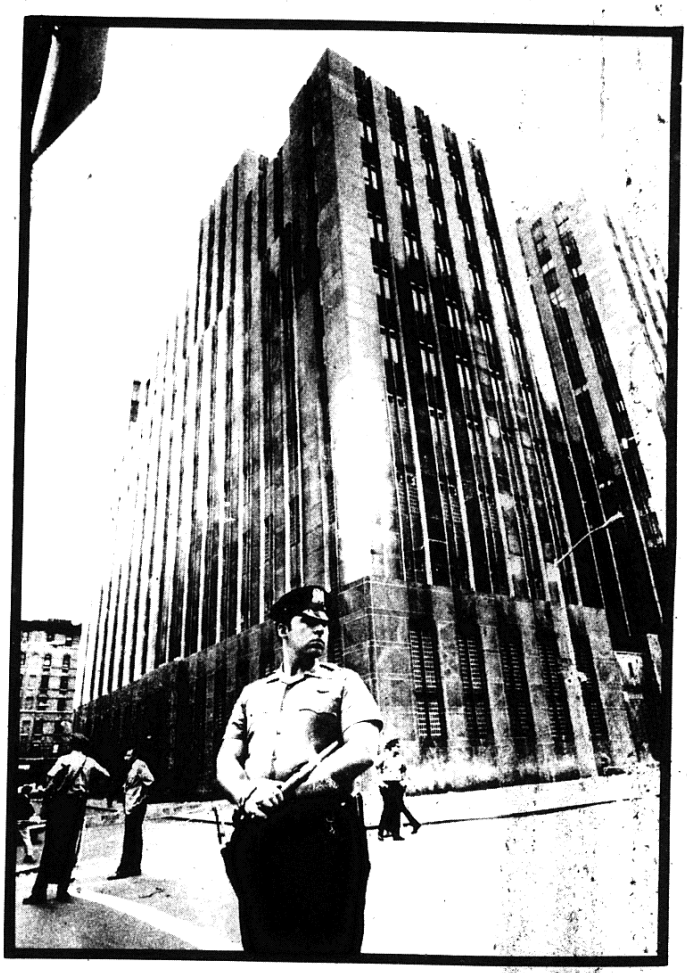
Ephraim: No, there's no access to nothing. Even your mail is censored. If you write the wrong words, your mail won't go out, and if anybody from the outside writes the wrong words, your mail won't get in.

They have what they call a liberation day – for the pigs – when they take you to the movies. This is only a plot to search your cell, to look for weapons and sometimes to plant weapons, so later they can come and seize them and accuse you of having weapons.

guess this is the easiest way for them to smear my name – since this is the plague that is the best label to put on me.

LNS: The majority of the prisoners in the Tombs, what's the general feeling of the revolutionary situation, the overall picture of the revolutionary situation in the U.S. and around the world?

Ephraim: Well, the feeling of all the people on the ninth floor in the Tombs is that we, as a minority, or so-called minority, are being oppressed in such a manner that we feel that genocide against us is inevitable unless we stand now and liberate ourselves, not only from the fangs of the pigs, but also the fangs of the whole judicial system.



Police guard the Tombs against possible demonstrations by supporters of the takeover.

LNS: Is there a lot of harassment of prisoners after they get out of jail?

Ephraim: Well, right now, I have to be in hiding until duly processed. Whether I am found guilty or not, I am afraid that I will be charged with some other "crime" I have not committed – because the evidence they're holding me on now is not sufficient.

Now I am being tried in three courts at the same time for the same crime. All my rights have been destroyed. I'm afraid I will be incarcerated again for some other crime I have not committed, and will receive a stiffer sentence.

LNS: You also told us that you had been harrassed by the pigs because you worked a certain number of days with the Young Lords paper in Chicago.

Ephraim: Yes. Around May of 1969 I was in Chicago and I met a few members of the Lords; they had a paper and they needed a translator. I offered my services and worked for them about three weeks.

Then I came back to New York, and the first time I was apprehended they found in my identification a card from Chicago and they gave me $500 bond – until they examined my background in Chicago. I think they found out I had contact with the Lords, and that is how these charges against me must have come about, since I had never been known as a drug user or drug peddler, and I

In other words, whatever little representation we have, if we have any, doesn't amount to anything. So we feel that we as a people have been shanghaied mentally or physically into this country – it's time that we are left free.

I would like to go back home, but I can't go back home, because the Americans own the island. I have no choice. I'm not wanted there, and I'm not wanted here. If I try to study or go to school or take a trade or try to advance myself, when I'm finished and I try to open the door so I can do better for myself, I find the door is closed, I find it doesn't matter how much intelligence I may have or how much skill or preparation, all the doors are closed.

LNS: Could you say something about how everybody came to be involved in the insurrection on the ninth floor?

Ephraim: I could only say our feeling is the same. We feel we are not given justice. Their plot of genocide against Blacks and Puerto Ricans is like a wall. It is a wall which can be destroyed only by force. The only solution is revolution. We didn't have no guns, no grenades, no bombs; the only weapon we have is our minds, whatever is left of it. This is really the situation of the people on the ninth floor, and we hope it is the feeling of all people all over the world.

Neil Young

By Mark Smith

This much madness is too much sorrow
it's impossible to make it today
down by the river I shot my baby dead
I shot her dead...

I got to get away from this day to day
running around
Everybody knows this is nowhere.

There was a woman he knew about a year
or so ago
she had something that he needed and he
pleaded with her not to go
on the day that she left he died
but it didn't show

It's so hard to make love pay
when you're on the losing end
and I feel that way again.

These are lyrics from the first two albums Neil Young recorded after the Buffalo Springfield disbanded. They paint a dismal, grey picture of depression, frustration, and alienation. He sang them in his whining, depressing voice - if you thought of Young performing them live, you didn't imagine him smiling.

The cover of 'After The Goldrush,' Neil Young's newest album on Reprise records, shows a scowling, grey-black Young walking by a grey-black wall fenced with grey-black bars. The inside cover is a full length picture of Young in a classic pose of meditation reclining on a couch, hand on head, eyes staring blankly at the floor, a look of apathy and boredom on his face. Album covers should help set the mood of an album...this one does...After The Goldrush is a grey-black, frustrating, depressing album.

Young's last album, 'Everybody Knows This Is Nowhere,' was an excellent exciting record. Danny Whitten's guitar backing was powerful and original. Billy Talbot's bass work was bouncy and colorful, and Young's lead guitar was sharp, piercing, and though somewhat repetitious, interesting and infectious. The combined sharp, pulsing music was a perfect contrast to Young's melancholy vocals and depressing lyrics.

This contrast is missing in 'After The Goldrush.' Whitten's electric rhythm all but disappeared, replaced by Nils Lofgren on piano. The bass runs of Talbot and Greg Reeves (of Crosby, Stills, Nash, and Young) are too simple and add little to the music. Young's lead guitar is nonexistent, except for one song, 'Southern Man.' Young has also gotten away from the long electric cuts (Down By The River, Cowgirl In The Sand) and keeps his songs short and tight.

There are eleven songs on the album, and five or six are very well done. But none of them really stick in the head when the album is over. 'Tell Me Why' starts the album well, an acoustic guitar mixing with rich harmony and Young's usual interesting lyrics.

Later in the album, 'Southern Man' comes on, crisp and heavy, and brings back thoughts of 'Cowgirl In The Sand,' but Young's lead becomes boring and sloppy.

'Oh Lonesome Me,' by Don Gibson, the only cut on the album not written by Young, is the best of the whole album. Acoustic and electric guitars blend with piano, an effective harp, and Young's dismal vocal to make the lamenting believable. 'Don't Let It Bring You Down' is perfect Young, at his depressing best.

The arrangements of piano, acoustic guitar, and backup vocals begin to melt together towards the end of the record. By the time the last two cuts on the album came around, I was sure I had heard the songs a couple of times before. They are good, but just good, and tend to drag. I expected much more.

If you don't have to worry about bread, prices being as absurd as they are; and you dig anything Neil Young does; buy the album. If you are broke, and you didn't dig Young's last album, and want something tamer, rip off some department store for the record. If you only dig really exciting albums, this one doesn't make it.

When the last cut, 'Cripple Creek Ferry,' ended, (yes, it does sort of sound like the Band), and the album was over, I realized I was somewhat bored. I went to the mirror, looked at the expression on my face, looked back at the album cover again, and wondered whether the photographs had been taken just after Young finished hearing his album for the first time.

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To be considered for publication, articles and letters must carry the signature and phone number of the author, but names will be withheld on request.

Cost per issue 25 cents. Subscriptions are $5 per year, free to GIs and prisoners. Distributors are needed, call 862-9327 for details.

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Independent Film Makers

By Julie Daggett

Although the crisis of the American film industry has been discussed for some time now, and everyone has diagnosed its troubles, the dilemma remains. At a time when the studio system is defunct and the major companies have been swallowed by conglomerates, the business continues to operate on much the same principles of ten or fifteen years ago.

The big-budget productions, such as "Paint Your Wagon" and "Hello Dolly", have yet to breathe their last, even though virtually everyone views these as spectres from the past. Inane romantic and situation comedies form the standard fare for the American film-going public. The socially oriented "now" films are, in fact, updated versions of the individualistic, highly moralistic movie exemplified by "Mr. Smith Goes to Washington."

Two developments have ocurred which challenge the monolith of the Hollywood formula. Within the system itself, innovative directors, such as Sam Peckinpaugh ("The Wild Bunch") and Arthur Penn ("Bonnie and Clyde") have emerged and made striking departures from the traditional American film by pursuing their own visions of distinctly American genres (Peckinpaugh, the Western; Penn, the folk hero).

Outside the system, that amorphous struggling group known as the independents occasionally moves to the foreground and shows the public that strong forces are alive and well without the help of Hollywood. With the exception of Kenneth Anger ("Scorpio Rising") and Robert Downey ("Putney Swope","The Pound"), the Underground cannot be regarded as a real factor in the American cinema, for the films of that group are for the most part too inverted and egotistical for any mass audience appeal. But there remain what one might call the commercial independents.

The most successful, well-known and lauded of the commercial independents have been and are, Frank and Elanor Perry. The Perrys have been THE independents in America since the enormous success of "David and Lisa." With the exception of "Ladybug, Ladybug," the subsequent Perry films have done at least moderately well, but lately many observers have begun to wonder if "David and Lisa" wasn't just a "one-shot" artistic success (even though the merits of "David and Lisa" are open to question).

"Diary of a Mad Housewife" probably satisfies this curiosity. In this solo effort (Elanor did not do the script this time), Frank Perry has a hackneyed plot of the worst Hollywood sort: dissatisfied wife turns from unattentive husband, finds satisfaction with a handsome, satyr of an artist who is of course a RAT (and, needless to say, is overcompensating for his homosexuality), so wife eventually returns to husband and both re-establish their basically sound relationship.

However, Perry is shrewd enough to know that giving this stuff undiluted to the audience would be a bit too much, so he tempers his tale with jibes at upper-class Manhattan life. This aspect probably could have been successful, for the presentation of this class is good enough in that the sets are very correct and some of the minor characters have real potential for lampooning. But any hope that might have existed for real humor in this film is completely submerged by the story and the atrociously banal dialogue supporting it.

It is appropriate that for such an insipid story, Perry chose as one of the two stars Richard Benjamin, whose acting resembles a wind-up doll. Supposedly portraying a conceited, snobbish, pushy lawyer, Benjamin woodenly mouths his lines and manages to convey the absolute minimum of a real personality. On the other hand, Carrie Snodgrass is good in her role of the bewildered, trying-hard-to-please housewife. Obviously better than anything else in the film, she manages to stand apart from the other elements and provides the only real interest in "Diary."

If "Diary" has any value it is that it shows the route which America's No.1 independent film-maker has taken. Perry's positive qualities – a competent style, nice color, accurate settings – are aptly demonstrated in this film. But his major drawback is even more glaring in "Diary" than in his other works – Perry has a small mind. Perry makes his movies for an audience that likes to laugh and cry, snicker and sigh regardless of the inanities of plot, character, or dialogue. From "David and Lisa" through "The Swimmer" and "Last Summer" and up to "Diary of a Mad Housewife" Perry has exhibited the old Hollywood trait of giving his viewers over-simplified moral tales with a spiritual uplift. In fact, Perry's products cancel out any claim he might have to the label "independent." He might as well be working for the big studios.

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Listen To The Taylors

By Mike Eastman

Although ten years younger than brother James, Livingston Taylor has demonstrated a remarkable talent on his first album. The Taylor brothers sound similar at first; their voices, styles and arrangements match fairly closely but the differences are many and significant. James seems very troubled, cynical and sometimes almost suicidal. Take his first album's "The Blues is Just a Bad Dream," when he says: "But when it's lonely in the morning you wish that you were dead." For James, life has been hard and this I fear reflects in his music. Livingston, on the other hand, seems more carefree, easy going and generally happier. Listen to "Six Days On the Road" and "Carolinia Days" and Livingston's well-being comes through beautifully.

I concede that a comparison of James and Livingston Taylor is not altogether fair. But there is much to learn about each, from the other. Which ever you dig – ups or downs – listen to the Taylors.

Write On!

Editors:

Having just seen "Joe" and having read the review of the movie printed in the "Outlaw," a mixture of outrage and concern prompt me to voice my response to this superficial, distorted, exploitative picture of "America today."

I agree with the "Outlaw" reviewer's critique of "Easy Rider" as a stereotyped, superficial portrayal of life styles. But unlike the reviewer, I found "Joe" to be even less creditable. Not only does it offer a warped picture of today's "youth culture," but it gives an equally one-dimensional, insensitive description of working and upper class life.

What the reviewer commends as "unsympathetic" and "detached" treatment of the three worlds, I would condemn as unrealistic and contrived portrayals. It is very unlikely that the highly inhibited and conflicted Compton would ever get the courage to physically beat someone to death (not to mention the strength). And Joe's ten-minute tirade on the evils of niggers, social workers, students, and hippies was more trite rhetoric than I can remember hearing over the past two years. And as for the party with the hippies – it was embarrassingly false and dishonest.

The obvious stereotyping of age and class differences – Compton as sophisticated and repressed, Joe as violently aggressive and earthy, and the hippies as amoral and hedonistic – only serve to reinforce each group's misconceptions about the others. The film therefore leads to a self-contradiction: It reinforces attitudes that it purports to criticize.

Which brings me to the reason for my outrage at the film and the review and my wish to warn people about the movie. "Joe" is not an honest film. Avildsen may be able to avoid identification with the characters, but detachment and lack of involvement have nothing to do with honesty. In fact, it is just this detachment that permits Hollywood to impose its objectifications and stereotypes, and keeps us from discovering the complexity and real motivations of the characters involved. It emphasizes the alienation and differences between people without exposing the system that puts people in classes. It is movies like this that reinforce our prejudices and prevent us from defining and attacking the common problems of people in America today.

P.S.: The acting is lousy.

Janice Gutman

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Things to Do

This is a list of things to do and places to go in St. Louis. Listing here does not mean endorsement by the Outlaw. If your group is scheduling an event between November 3 and November 24 which you would like listed in the Outlaw, send the appropriate information to us at P.O. Box 9501, Cabanne Station. 5930 Delmar, St. Louis, Missouri, 63161.

October 14

Film- Little Ceasar, Forest Park Community College, 2pm and 7pm.

Film- The Hero As Artist. Steinberg Hall, Washington University at 8pm.

Film- City Lights, Loretto Hilton, 7pm and 9:30pm.

Theatre- Indians by Arthur Kopit, Florissant Valley Community College, 8:30pm.

Lecture- Allen Whiting, Graham Chapel, Washington University, 11 am.

October 15

Film- Rashomon, City Art Museum, 3pm and 8pm. Film- The Bride Wore Black, Graham Chapel, Washington U., 8pm.

Theatre- Indians by Arthur Kopit, Florissant Valley Community College, 8:30pm.

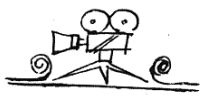
Theatre- Women from Shakespeare to Shaw (and then some), Lindenwood College, St. Charles, 7:30pm.

Film- I'm No Angel, Loretto Hilton, 7 and 9:30 pm.

Music- St. Louis Symphony, Phillip Entremont, pianist, Powell Hall, 8:30pm.

Lecture- Search for Extra-Solar Planets, Planitarium, Forest Park, 8pm.

Film- Public Enemy, Forest Park Community College, 2pm and 7pm.



October 16

Film- I'm No Angel, Loretto Hilton, 7 and 9:30pm.

Film- Closely Watched Trains, Brown Hall, Washington U. at 8:15pm.

Film- Butch Cassidy and the Sundance Kid, Wohl Center, Washington U.

Film- The Fallacies of Hope, City Art Museum 3 and 8pm.

TV- Stokowski Biography, Channel 9 at 8pm.

Theatre- Indians by Arthur Kopit, Florissant Valley Community College, 8:30pm.

Theatre- George Washington Slept Here, Affton Community Theatre, 8309 Mackenzie Road, Affton, 8pm.

October 17

Music- Laura Nyro at Washington U., 8pm.

Music- Grand Funk at Kiel, 8pm.

Hockey- St. Louis Blues vs. Buffalo, Arena, 8pm.

Film- The Fallacies of Hope, City Art Museum, 3 and 8pm.

Theatre- Indians by Arthur Kopit, Florissant Valley Community College, 8:30 pm.

Theatre- George Washington Slept Here, Affton Community Theatre, 8309 Mackenzie Road, Affton, 8pm.

October 18

Film- Art of Japan, City Art Museum, 3pm.

Film- Closely Watched Trains, Brown Hall, Washington University, 2:30pm.

Music- Instrumental Concert, Graham Chapel, Washington U., 4pm.

Music- St. Louis String Quartet, Steinberg Hall, Washington U., 8pm.

Music- Mexican Fiesta Concert, Meramec Community College, 3:30pm.

October 19

Theatre- Jacques Brel is Alive and Well and Living in Paris, Loretto Hilton, 8:30pm.

Film- Ride The High Country, Washington University, 8pm.

Music- Chamber Music, Sheldon Auditorium, 8:30pm.

Music- Alton Civic Orchestra at Monticello College, 8:15pm.

Music- Bassoon Recital, Webster College, 8pm.

October 20

Film- Pretty Poison, Kalideoflick Room, Florissant Valley Community College Library, 7 and 9:30pm.

Film- Heroic Materialism, City Art Museum, 2:30 and 6pm.

Lecture- Japanese Porcelain and the Dutch Trade, John A. Pope, City Art Museum.

Theatre- Jacques Brel is Alive and Well and Living in Paris, Loretto Hilton, 8:30pm.

Music- Organ Recital, Geraint Jones, Ladue Chapel, 8:15pm.

October 21

Music- Kirkwood Symphony Orchestra, Kirkwood High School, 8:15pm.

Lecture- Gwendolyn Brooks, Graham Chapel, Washington U., 11 am.

Theatre- Jacques Brel is Alive and Well and Living in Paris, Loretto Hilton, 2pm.

October 22

Film- Woman in the Dunes, City Art Museum, 3pm and 8pm.

Theatre- Fantasticks, St. Louis University Theatre, 3642 Lindell, 8:30pm.

Theatre- Jacques Brel is Alive and Well and Living in Paris, Loretto Hilton at 8:30 pm.

October 23

Theatre- Kathakali, India's Greatest Theatre Tradition, Graham Chapel, Washington U., 8:30pm.

Theatre- Fantasticks, St. Louis University Theatre, 3642 Lindell, 8:30pm.

Theatre- Jacques Brel is Alive and Well and Living in Paris, Loretto Hilton, 8:30pm.

Theatre- Teahouse of the August Moon, Florissant Valley Community College, 8:30pm.

Film- Perrot Le Fou, Wohl Cafeteria, Washington U.

October 24

Music- Grateful Dead Show with the Riders of the Purple Sage, Kiel, 8:30pm.

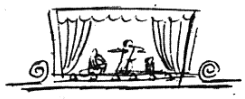
Film- Perrot le Fou, Wohl Cafeteria, Washington U.

Theatre- Teahouse of the August Moon, Florissant Valley Community College, 8:30pm.

Theatre- Fantasticks, St. Louis University Theatre, 3642 Lindell, 8:30pm.

Theatre- Jacques Brel is Alive and Well and Living in Paris, Loretto Hilton, 6 and 9pm.

Lecture- Pierre Augas, City Art Museum, 2pm.



October 25

Music- Ike and Tina Turner with the Ikettes at Kiel Opera House, 7:30 pm.

Music- St. Louis Symphony with George Shearing, pianist, Powell Hall, 3pm.

Film- Art of Japan, City Art Museum, 3pm.

Theatre- Fantasticks, St. Louis University Theatre, 3642 Lindell, 8:30pm.

October 26

Film- Support Your Local Sheriff. Wohl Center Washington U., 8pm.

Free Sunshine All Day. (Weather Permitting).

October 27

Theatre- Jacques Brel is Alive and Well and Living in Paris, Loretto Hilton, 8:30pm.

Lecture- Edward Munch and German Expressionism, Thelma Stockho, City Art Museum, 8pm.

October 28

Theatre- Jacques Brel is Alive and Well and Living in Paris, Loretto Hilton, 2pm.

Hockey- St. Louis Blues vs. Oakland Seals featuring Doug Roberts, Arena 8pm.

October 29

Dance- Martha Graham Dancers, Kiel, 8pm.

Theatre- Jacques Brel is Alive and Well and Living in Paris, Loretto Hilton, 8:30 pm.

Theatre- Sergeant Musgrave's Dance, Brown Hall, Washington U., 8pm.

October 30

Music- Blood, Sweat, and Tears, Kiel.

Theatre- Jacques Brel is Alive and Well and Living in Paris, Loretto Hilton, 8:30pm.

Theatre- Fantasticks, St. Louis University Theatre. 3642 Lindell, 8:30 pm.

Theatre- Teahouse of the August Moon, Florissant Valley Community College, 8:30pFilm- Modern Times, Wohl Center, Washington University, 8pm.

October 31

Film- Dusk to Dawn Horror Festival, Wohl Cafeteria, Washington U.

Hockey- St. Louis Blues vs. Los Angeles Kings, featuring Ray Fortin, Arena. 8pm.

Theatre- Jacques Brel is Alive and Well and Living in Paris, Loretto Hilton, 8:30pm.

Theatre- Fantasticks, St. Louis University Theatre , 3642 Lindell, 8:30pm.

Theatre- Teahouse of August Moon, Florissant Valley Community College, 8:30pm.

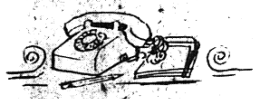
November 1

Film- Art of Japan, City Art Museum, 3 pm.

Theatre- Fantasticks, St. Louis University Theatre, 3642 Lindell, 8:30pm.

November 2

Film- The Ox-Bow Incident, Wohl Center, Washington U., 8pm.



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KDNA 652-6161
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OUTLAW 10

Grand Jury

It wasn't the Justice Department or the FBI or Attorney-General Mitchell or Nixon who decided that anti-ROTC demonstrators at Washington U. should be tried for a federal crime. Not technically that is.

Officially a grand jury did it. Other grand juries have indicted labor leaders and black militants — like Oscar Mitchell of CORE, recently indicted for extortion for trying to get Mr. T's Rentals to hire a black manager. Many of us who do not face criminal charges have already been called as grand jury witnesses or will be soon.

The following article describes what a grand jury is and how it serves as just one more instrument for the power structure to preserve the status quo. This article was written by Cathy Boudin and Brian Glick and first appeared in the June, 1969, issue of Liberation magazine.

I

The purpose of legal repression is to intimidate and isolate us from our base. Unless we are careful, repression can divert needed energy into defense groups for raising money and publicizing repression.

The grand jury. Part of the Bill of Rights. A bulwark of American Justice supposedly serving three vital functions.

As the "conscience of the community", the grand jury is supposed to investigate official misconduct. In many states it can issue a muckraking report even when it decides that no crime has been committed.

Finally, the grand jury supposedly provides opportunities for citizen participation in government. However, a close look at what the grand jury really is and does shows its real role.

Those who now actively oppose the status quo – youth, blacks, poor people – are excluded from jury duty. Moreover, the grand jury does not exercise significant power; it is controlled by the prosecutor (D.A., U.S. Attorney) who uses it as a weapon against movements for change.

The grand jury originated in the 13th century in England as a corps of knights assigned to help the Crown identify and prosecute criminals. In the United States today, many grand juries still consist mainly of "blue ribbon" aristocrats.

From 1938-43 the Federal court for the southern district of New York (Manhattan, Bronx, and Westchester) drew jurors primarily from Who's Who in New York, Who's Who in Engineering, the Social Register, the alumni directories of Harvard, Yale, Princeton, and Dartmouth, and Poor's Register of Executives and Directory of Directors. The federal court agreed that this procedure systematically excluded black people and workers. But it still upheld the procedure as an efficient way to find jurors who were properly "qualified".

Today many states use only slightly more subtle methods to select similarly elite juries. The grand juries which indicted Huey Newton and the Oakland Seven, for instance, were picked only from names provided by the Alameda County Superior Court Judges. Twenty-six company presidents, thirty-one bankers, five utility executives, and a number of realtors and other business officials were among the 261 jurors selected by the same method in San Francisco from 1950 to 1968. Nonwhites, over one-third the San Francisco population, provided only five percent of the jurors.

The New York County Grand Juries which have indicted Columbia strike leaders and Black Panthers are not much different. According to an analysis prepared for a court challenge, the New York grand jurors who sat in 1964 were 1.65 percent black, .003 percent Puerto Rican and slightly over one percent blue collar. None were under 35 and most lived in census districts with a median income of over $10,000 per year.

Since the grand jury serves the same procedural functions as the preliminary hearing – both are supposed to protect against unjust prosecution and both in fact rubber stamp the D.A. – the defendant is not entitled to both a preliminary hearing and a grand jury. In federal court, a person cannot be required to stand trial for a serious crime (felony) until he is indicted by a grand jury. But in trials for minor crimes (misdemeanors) that most people are charged with, the prosecutor can choose between preliminary hearing and grand jury. If the defendant requests a preliminary hearing, the prosecutor can simply stall the case until he obtains a grand jury indictment.

Finally the prosecutor can use the grand jury to force potential defendants' friends and comrades to talk with him and turn books and papers over to him before trial, unless they assert their Fifth Amendment privilege against self-incrimination. He can use the transcript of the grand jury proceedings at a trial to contradict a defense witness who changes his story. He may be able to trap a witness into lying to the grand jury and then convict the witness of perjury, even if he doesn't have enough evidence to try the witness or anyone else for a substantial crime.

The prosecutor has these powers only through the grand jury. Ordinarily we are no more required to talk with a D.A. or U.S. Attorney than with the FBI or the police. We can refuse to talk with any of them without fear of being jailed for contempt of court. (A person who lies to such officials can, however, be prosecuted for willful misrepresentation. In the Fifties, political activists frequently were trapped into petty lies and then were forced to inform or spend several years in jail.)

II

The power to compel testimony through the grand jury gives the D.A. even more than significant technical advantages. It provides him with a powerful weapon for terrorizing people active in movements for social change.

The grand jury meets in secret and is surrounded by an aura of mystery. Not only are the prospective defendants, the media and the public excluded, but a witness cannot even bring his lawyer into the grand jury room. His attorney can be in the hall, and the witness can be excused to consult him, but this is a far cry from having counsel at one's side throughout the proceeding. The D.A. may well be able to pressure the witness into answering questions he shouldn't answer and to embarass him so he will leave to talk with his lawyer only rarely.

The grand jury proceeding is the only situation in which a person can legally be forced to talk to the authorities entirely alone, with no lawyer or friends to advise and support him. The prospect of such an experience can terrify even the strongest and most experienced of activists. The government tries to intensify these fears by calling witnesses separately or only a couple at a time, and encouraging them to respond as isolated individuals.

Most of the people called before the Chicago Conspiracy 8 federal grand jury quietly appeared and talked. By acting individually they reinforced the sense of loneliness and terror which the grand jury evokes. They failed to draw on our one source of strength in confronting the enemy on his turf, the power of collective action.

Some of those who talked in Chicago thought they could persuade the jury to refuse to issue indictments, an unlikely prospect given who sits on federal grand juries and the fact that the decision to indict had already been made politically and was only being implemented through the grand jury.

Others believed they could outsmart the U.S. Attorney, which seems equally unlikely since we never know just what the prosecutor's looking for and when seemingly harmless information will help him. Since the grand jury meets in secret and no one can be certain precisely what any witness said, testifying cannot help but spread suspicion and distrust within the movement.

Cooperation with the grand jury also reinforces its legitimacy and leads even more people to believe it is in fact the protector of justice that it pretends to be.

III

The unrepresentative make-up of the grand jury combines with the structure of the legal processes to ensure that the grand jury will rubber stamp the prosecutor, not protect the people against unjust prosecution. Most grand juries are mystified by the technicalities of the law. They serve only one month every two or three years. They have no staff except for the prosecutor's office, and they are not allowed to hire outside experts. The prosecutor manages the proceedings, bringing documents and witnesses, leading the question and drafting the indictment which the jury approves.

If one grand jury refuses to issue an indictment the prosecutor is free to call another jury and yet another until he persuades one to go along. If a grand jury decides to indict someone he doesn't want convicted, the prosecutor can always find a way to let the case die.

A defendant can gain nothing from grand jury proceedings. He and his attorney are excluded from the grand jury room. They cannot cross-examine the state's witnesses or object to questions put to friendly witnesses. Although the prosecutor automatically receives the transcript of the jury proceedings, the defendant can see a copy only under special circumstances and with a court order.

Though the grand jury is useless to defendants it can help the prosecutor in several important ways. When pressed to bring to trial someone he wants to protect, the prosecutor can have the case killed by a grand jury. Through a grand jury report which names names, a D.A. may be able to prosecute through the media someone against whom he could prove no case in court. The prosecutor's third possible use of the grand jury is to deprive defendants of the tactical advantages of a preliminary judicial hearing where the state must present a case.

IV

The people who testified in Chicago almost certainly could have refused to talk without risking jail. The last three witnesses who planned their responses with other movement activists and lawyers were excused by the U.S. Attorney after they pleaded the Fifth Amendment privilege against self-incrimination.

The U.S. Constitution prohibits federal or state officials from forcing anyone to give information which might tend to incriminate him or her. Although technically there is no constitutional right to refuse to give information which might incriminate someone else, in practice the courts are forced to accept almost all claims of possible self-incrimination, since no one can prove his testimony might incriminate another person without in the process incriminating himself.

The only legal obstacle to using the Fifth Amendment is the grand jury's power in some courts and in some kinds of cases to offer a witness immunity from prosecution on the basis of his testimony and then to have him held in contempt if he still refuses to talk. The Chicago witnesses who took the Fifth were not offered immunity, possibly because federal immunity laws may not cover the supposed crimes which the grand jury was investigating.

Taking the Fifth, like accepting a deferment from the draft, still involves some cooperation with the authorities and still appears to accept the legitimacy of their power. As with the draft, the alternative is total non-cooperation leading to imprisonment.

The criteria for choosing between the two possible responses are essentially the same as those applicable to the draft. What would be the likely political impact of total refusal, given the witness's status and constituency? To what extent does the movement seem ready and able to organize around such a refusal? How would the witness use his liberty if he avoided jail? Can the witness's use of the Fifth Amendment be explained publicly in a way which avoids the appearance of defensiveness and of admitting having done something wrong?

The decision almost certainly will vary with time, place and person. Whatever response is chosen, it is critically important that it be determined collectively, on political as well as personal grounds, and that it be joined with a political offensive against the grand jury and the oppressive legal system of which it is a part.

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Struggle Unites Seattle

By the Seattle Liberation Front

On November 9th eight people, including six members of the Seattle Liberation Front, will go on trial for Conspiracy and crossing state lines to incite a riot, charges stemming out of demonstrations in Seattle following the conviction of the Chicago 8. But the indictments represent more than that; they are also a response to the challenge the SLF was presenting in Seattle to the ruling circles.

Their goals were simple: to develop a revolutionary organization that would begin to create community, put an end to elitism, communicate with the working people, and do political work instead of talking about which way to work. With this in mind, young Seattle activists met to form working units of 15-20 people which they called the Seattle Liberation Collectives. Three collectives were working by the end of January, organizing primarily around the war, construction of a highway through a black neighborhood, and other issues.

In February they organized a demonstration the day after the conviction of the Chicago 8. Three thousand people turned out, with extensive damage done to the court house, and many surrounding buildings. Eighty arrests and the Federal indictments resulted.

But also the immediate result of the demonstration was the formation of seven new collectives, which included working people and street people in addition to students. The ten collectives then began to enlarge their activities as the Seattle Liberation Front. By going to the people and discussing their immediate needs and how to find revolutionary answers to their problems, the Front drew up its 14 point program.

Seattle's major employer, Boeing aircraft, heavily dependent on defense contracts, lost several of these contracts and laid off 40,000 employees by March of this year. Thus, the food stamp and unemployment lines lengthened. The lay-offs were sudden and most of the employees were not prepared. The government officials subjected the people to investigations and delays of up to 30 days in receiving aid.

The SLF began in March to feed these people a free hot breakfast outside the main foodstamp office. This program has continued and been enlarged to include the branch offices and unemployment offices. Further, the SLF began to develop a long-range program to convert Boeing from a major war manufacturer to a People's transportation company owned and managed democratically by the community it is supposed to serve. Demonstrations were held to demand these changes.

Later, the SLF introduced a tax referendum that included four points:

1. a redistribution of the tax burden. No one making under $10,000 shall pay any state taxes of any kind. The taxes shall be paid by the corporations and those who make over $30,000 a year.

2. a provision that no citizen of Washington shall be required to train for or serve in a foreign war.

3. providing that no corporation in the state shall be allowed to manufacture arms for a foreign war or a foreign power.

4. a provision that federal income tax money from Washington's citizens be withheld until such time as the federal government spends less than 10% of its income for "defense." The money should be used to meet the people's needs, such as mass rapid transit, housing, ecological research and development, day care centers, and educational programs with high priority to the Black and Brown neighborhoods and Indian reservations.

The collectives began to circulate the referendum door to door throughout the community and use the referendum as a way of indicating to people the connections between a war-based economy and the difficulties of their everyday lives.

The people were also concerned about the proposed construction of the ten-lane I-90 freeway through the center of the Black neighborhood connecting suburbia and downtown, polluting the district in between with fumes and concrete and displacing 350 families. The SLF began a campaign in the white community to stop

Seattle "Conspirator", Joe Kelly

the I-90, and though the struggle is far from over, the People are opposing the project with such determination that the construction has been indefinitely postponed.

In late March the SLF joined with the Black Student Union in demanding an end to the University of Washington's ties with Brigham Young University because of the racist doctrines of the latter's sponsor, the Mormon Church. The struggle saw thousands of whites and blacks uniting in an attempt to end institutionalized racism at the University. It was largely through this united effort that the SLF began to develop working relations with the Black community.

Since the Seattle 8 were indicted on charges of Conspiracy, 15 new collectives have formed. This proves

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Huey Newton on Sexual Oppression

The following was originally an internal letter from Huey P. Newton, Minister of Defense to the other brothers of the Black Panther Party.

Oakland (LNS) – During the past few years, strong movements have developed among women and homosexuals seeking their liberation. There has been some uncertainty about how to relate to these movements.

Whatever your personal opinion and your insecurities about homosexuality and the various liberation movements among homosexuals and women (and I speak of the homosexuals and women as oppressed groups) we should try to unite with them in a revolutionary fashion.

Remember we haven't established a revolutionary value system; we're only in the process of establishing it. I don't remember us ever constituting any value that said that a revolutionary must say offensive things towards homosexuals or that a revolutionary should make sure that women do not speak out about their own particular kind of oppression.

Matter of fact, it's just the opposite. We say that we recognize the women's right to be free. We haven't said much about the homosexual at all and we must relate to the homosexual movement because it is a real movement. And I know through reading and through my life experiences, my observations, that homosexuals are not given freedom and liberty by anyone in this society. Maybe they might be the most oppressed people in the society.

When we have revolutionary conferences, rallies, and demonstrations, there should be full participation of the Gay Liberation Movement and the Women's Liberation Movement. We understand there are factions within the Women's Liberation Movement. Some groups might be more revolutionary than others. We shouldn't use the actions of a few to say that they're all reactionary or counterrevolutionary because they're not.

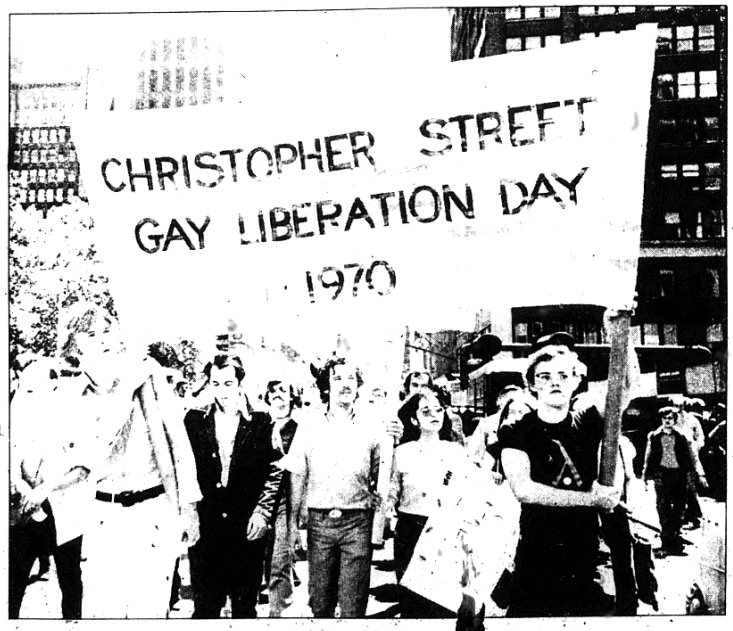
We should deal with factions just as we deal with any other group or party that claims to be revolutionary. We should try to judge somehow whether they're operating sincerely in a revolutionary fashion from a really oppressed situation (and we'll grant that if they're women they're probably oppressed). If they do things that are unrevolutionary or counterrevolutionary, then criticize that action. If we feel that the group in spirit means to be revolutionary in practice but they make mistakes in interpretation of the revolutionary philosophy or they don't understand the dialectics of the social forces in operation, we should criticize that and not criticize them because they are women trying to be free. And the same is true for homosexuals.

We should never say a whole movement is dishonest when in fact they are trying to be honest; they're just making honest mistakes. Friends are allowed to make mistakes. The enemy is not allowed to make mistakes because his whole existence is a mistake and we suffer from it. But the Women's Liberation Front and Gay Liberation Front are our friends, they are our potential allies and we need as many allies as possible.

We should be willing to discuss the insecurities that many people have about homosexuality. When I say, "insecurities" I mean the fear that there is some kind of threat to our manhood. I can understand this fear. Because of the long conditioning process that builds insecurity in the American male, homosexuality might produce certain hang-ups in us. I have hang-ups myself about male homosexuality where on the other hand I have no hang-ups about female homosexuality and that's a phenomena in itself. I think it's probably because that's a threat to me maybe, and the females are no threat. It's just another erotic sexual thing.

We should be careful about using terms which might turn our friends off. The term "faggot" and "punk" should be deleted from our vocabulary and especially we should not attach names normally designed for homosexuals to men who are enemies of the people such as Nixon and Mitchell. Homosexuals are not enemies of the peole.

We should try to form a working coalition with the Gay Liberation and Women's Liberation Groups. We must always handle social forces in an appropriate manner and this is really a significant part of the population – both women and the growing number of homosexuals that we're going to deal with.



Campus Repression Grows

By Jon Cohen

Students around the country have been welcomed back to college with stern warnings from campus administrators. The renewed routine of classes and study gives the campuses a feeling of normalcy but this sense of "business as usual" only masks the fact that this year is really different. FBI men, grand jury investigations, injunctions, trespassing laws, trials and prisons have become part of college life. In a year when student unrest is a focal point of many election campaigns, university administrators are falling in line with the repressive trend. They may resent Agnew's student-baiting, but their new rules for student conduct essentially agree with Nixon administration guidelines.

At the University of Missouri in St. Louis, reprisals continue against faculty and students who participated in last May's one day strike. In July, four faculty members were fined a day's pay for cancelling classes to protest the invasion of Cambodia and the killings at Kent State. The matter was closed until the Board of Curators refused to grant pay raises to the four teachers even though the increases had been approved by the university administration.

The UMSL student affairs office denied recognition to the United Students Party because of its sponsorship of the strike. Loss of recognition means that USP no longer has the right to call meetings, reserve rooms, raise money, use sound equipment or invite speakers to campus. While no disciplinary action was taken against individual student strikers, the action against the USP is clearly going to hinder their organization.

The president of the university sent a directive setting guidelines for the use of bull-horns and loud-speakers. There has been no change in the speaker's policy which requires administration permission for every off campus speaker. The strict rules against soliciting have not been changed either. These prohibit the collecting of money for outside causes without the permission of the chancellor and restrict the sale of political literature to vending machines or the campus bookstore.

These rules are a hindrance to faculty and students alike. The speakers policy is at best an inconvenience and at worst a mechanism for censorship. The soliciting rules are selectively enforced. The United Fund has permission to collect money on campus but the Washington U. Legal Defense Fund does not.

Rules restricting the sale of newspapers became an issue last year when faculty and students were stopped from selling the "Outlaw" by the campus police. No official relaxation of the rules has occurred despite the efforts of the student newspaper and the student government in this direction.

These rules have no purpose other than potential censorship. Punishment for violation of these rules is at the discretion of the administration and clearly gives them the power to punish people for political activity.

Early in September faculty members were sent a letter by the administration which included a statement from the Board of Curators on "Professional Responsibilities, Protest and Political Activities". In essense it stated the following: Any faculty, student, or employee involved in disruptions or building occupations will face immediate suspension and possible dismissal. No recess will be given to students to participate in election campaigns. No classes will be cancelled for political reasons and no changes will be made in the academic calender.

The Curators, lacking confidence in the academic community's ability to deal with campus unrest, have looked for aid and advice from people outside of academic life. In June, they passed a resolution extending an invitation to William C. Sullivan of the FBI to attend one of their meetings. One paragraph of the resolution reads:

"I am advised that Mr. Sullivan is probably the most knowledgeable man in the United States on the facts relating to the organizations and people involved in these nationwide moratoriums, strikes and disruptions, and I feel his advice and counsel would be helpful."

Sullivan, head of the domestic intelligence division, has recently been elevated to the number three position in the FBI. He has been a frequent lecturer for the FBI on intelligence matters and "subversive" activities.

In another resolution, the Board authorized university president, John Weaver, to hire private investigators to examine unrest on the Columbia campus last May. This proved unnecessary as Weaver later informed the Board that his own investigators had been sufficient and that he had personally examined 250 photographs.

At their September 18th meeting, the Board announced the hiring of a former FBI man to be head of security for the four campuses at a salary of $25,000 per year. If these preparations aren't sufficient to please the Board they can take hope from President Nixon's proposal to train an additional 1,000 new agents to deal with campus unrest.

Reprisals of a much more serious nature have been going on at Washington U. Twelve people were convicted of violating a temporary restraining order and are now on probation or out on appeal. Fourteen people are awaiting trials for charges – mostly unlawful assembly – stemming from street arrests at last year's anti-ROTC demonstrations. Three people are awaiting trial for alleged violations of the 1968 Civil Rights Act which carries a penalty of up to five years. Four people are awaiting trial on charges of sabotage the penalty for which is ten to thirty years.

Prison terms of up to six months are now a permanent part of the university's disciplinary powers because last June Washington U. went to court and turned their temporary restraining order into a permanent injunction. Chancellor Eliot sent the incoming freshmen a letter informing them that their right to an orderly campus would be protected by the permanent injunction. The letter also served an unstated function. In order to obtain a conviction for violation of the injunction, the university must prove that the accused was aware of it. In the case of the incoming

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Long Haul

By George Lipsitz

Drivers for Tri–State Motor Transit Co. of Joplin, Missouri, have been on strike since September 15, but it was not until September 30 that the strike got any public attention. On that day, a Tri-State truck carrying 47,000 pounds of dynamite was struck by a sniper's bullet and exploded – creating a crater 25 feet deep and 40 feet wide in Interstate 44 near Springfield.

The blast killed 48 year old driver John Galt, and resulted in the arrests the next day of two members of striking Teamsters Local 823, Bobby Schuler, Gerald Lee Bowder, and Bowder's wife Sharron on charges of second degree murder and damaging property in interstate commerce. When viewed as an isolated act, the explosion is the senseless violence which the straight press has characterized it as. But in the context of conditions in the trucking industry, it is just one more incident of violence in a brutal and violent business.

The strike against Tri-State started in a dispute over working conditions. Many assume that disputes over working conditions are unimportant – that the real issues are always wages. In the trucking industry, this is not the case. As is the case in a growing number of industries, fights over working conditions are fights for survival.

Every day 60 American workers are killed in industrial accidents. That comes out to 14,500 a year, as many Americans as are killed in Vietnam. While management likes to blame these deaths on worker carelessness – the real causes of these deaths are the murderous conditions of work. Nowhere is this better illustrated than in the trucking industry.

Anyone who has driven on a highway knows that truck driving is a dangerous job. As if this isn't enough, the trucking companies do all they can to make conditions on the highways worse, so they can save a few bucks and pad their already outrageous profits.

The long haul truck driver today is working longer hours under worse conditions than ever before. Federal laws put the maximum work week for drivers at 70 hours per eight-day week, but most drivers work more than that. They are behind the wheel for ten hours straight, and on duty (that means loading, unloading etc.) for 15 at a time. Drivers get only eight hours off before they are put on duty again.

Driving a truck for ten hours in a fifteen hour period, eight hours off duty and then back to work. And that is when the law is obeyed and working conditions are at their best. In a survey conducted by Ralph Nader, 50 percent of the drivers said it was "fairly common" for them to have to drive more than ten hours to complete their runs, and over two-thirds said that speeding was necessary.

In order to maximize their profits, companies often cheat on even those standards. Most drivers report being ordered to fix their logs so they will appear to be working fewer hours than they actually work. Because of this, the drivers are almost always tired, and their reflexes are not the best. Almost 80 percent of the drivers in the Nader survey reported the use of habit-forming drugs like bennies to stay awake and then the use of liquor to relax during off hours. In spite of this, almost the same percentage (80%) of the drivers reported dozing at the wheel.

In addition, the companies also cut costs on repairs – sending defective trucks onto the road. In the Nader survey, two-thirds of the drivers said that they have driven with defective brakes and almost none judged their equipment to be safe. The I.C.C., which is supposed to check for such things, is so much on the side of the companies that there is no point in reporting defective equipment to them.

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lettuce strike

Farm workers in California need your help. The United Farm Workers Organizing Committee which ran the recent successful grape boycott, is on strike against the Purex Company which owns many lettuce fields in the west.

Striking lettuce workers want and need the decent wages and working conditions they have seen their brothers acheive as a result of the table grape boycott. U.F.W.O.C. asked Purex for recognition, representation elections and negotiations. They were ignored just as the grape growers ignored them five years ago. Purex fired 150 workers who insisted that they be represented by U.F.W.O.C., and enlisted the aid of the grower controlled courts and enjoined farm worker picket lines at struck fields. Purex has had picketing farm workers arrested and has shown no willingness to negotiate with U.F.W.O.C.

A consumer boycott of all Purex products is the only effective tool available to farm workers in a non-violent struggle for justice. Purex products include: Purex Bleach, Brillo Soap Pads, Fresh Pict Produce, Sweetheart Soap, Trend, Cuticura, Doan's Pills, Vano Starch, Beads-O-Bleach, Dutch Cleanser, Pursettes, Ferry Morse Seeds, and Brillo Detergent. Don't Buy, sell or handle any Purex product. Tell your grocer or druggist that you don't want him to handle Purex products, because Purex is keeping farm workers poor. Stop buying lettuce unless it has the union eagle on the box. That's iceberg lettuce, the most common, round and very light green.

Don't be an element for the exploiters; we're all in this together.

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Jimi Hendrix

Have you ever really been experienced?
Well, I have.
--Jimi Hendrix

Jimi Hendrix could get more music out of an electric guitar than anyone else. He was the ultimate rock guitar player.

As a musician he was so good he could keep several melodies going at once. As a technician he got sounds from his instrument that no one else could.

He was also a singer, composer, showman, sex symbol, and voodoo child. Millions were thrilled by his records and performances. He revolutionized rock music. He was a hero to the Youth of many nations.

But now it's all ended in a London hospital. Jim Hendrix was dead at age 24. A victim of junk.

"I can see how poor people, lonely people, someone without hope, might do smack," a brother told me. "But Hendrix had everything. Why, Hendrix?"

I didn't have a ready answer but it's been on my mind since. And I think the hollowness of the Youth Culture is largely at fault. Like we haven't done much to break down alienation. We haven't truly become sisters and brothers.

The day after he died, a disc jockey on the radio called him "Brother Jimi Hendrix." But I'd never heard him referred to as "Brother" while he was still alive.

Jimi Hendrix was born and raised in Seattle. But he had to go across the Atlantic to find acceptance for his music. Racism, cultural stagnation, the normal hassles of breaking into the "music industry"... Whatever the reason, Hendrix had to leave the U.S. and go to London before he achieved recognition of his talent.

With drummer Mitch Mitchell and bassist Noel Redding he formed the Jimi Hendrix Experience. They were the first of the super high energy bands--the epitome of acid rock. And the model for countless other bands and guitar players.

I saw the Experience on their first tour of the States. They played a free concert in the Panhandle of Golden Gate Park. Hendrix wasn't that famous yet, but you knew he would be soon.

He was absolutely beautiful! You couldn't just stand there--you had to move. The music had too much power and life in it.

Finally, after a long set, he quit playing. Stage managers started taking down the stage and the generator. But the people didn't quit dancing! We kept it up about an hour after the music stopped.

The next time I saw him it wasn't so good. He played Winterland for Bill Graham. The place was packed and everyone had set themselves down in neat, orderly rows. They were spectators who'd paid their $3 and were there to be ENTERTAINED.

All the energy was flowing in one direction. It went from Hendrix and the band to the audience, which greedily consumed it. Hendrix obviously felt the drain. He was snotty and condescending. The music was good but he wasn't enjoying himself like he had been in the park.

Hendrix was, by that time, a rock idol. The believers paid homage (money) to bask in his presence. They hoped some of the idol's music, soul, excitement, power, sex, or whatever would rub off on them.

The audience didn't realize they had the power themselves. The power to "recycle" the energy Hendrix was giving them. To tear down the performer/audience walls. To bring the performance together. To get the whole place high.

Sure, you can say the audience was being exploited--by Graham, Hendrix, the managers, business agents, record companies, etc. And it's true. But Hendrix and the band were being bled of a lot more than money. They were the real losers.

The band was being cut off from their people, from their culture, from the basis for their music. Their "fans" were leeching their energy, their beauty, their music, everything they gave on stage. They were draining Jimi of all they professed to "love" about him. And they weren't giving him anything of themselves in return. Except maybe some money and some bullshit adulation.

Our revolutionary music, our new art form, is still part of the old show business hype. For this bullshit "star system" to continue, performers and audiences must be kept apart. The performers alone on a pedestal. The audience wishing they could be just like the performer and BUYING (this is the key) the performer's artifacts. If they ever got together they might find they were all people. And the whole idol/worshipper relationship would crumble.

The people who run the "music industry" (and it's an industry in every sense) know this. A few months back, when Jimi was in Berkeley, some local people asked him to do a Black Panther benefit show. Jimi dug the idea. And his advisors did too--IF they could make a film of Hendrix relating to the radical community. They felt this would even further enhance the value of their "property"--Jimi Hendrix.

Without the shuck film, the managers weren't interested. And though Jimi wanted to, "contractual obligations" prevented him from doing the benefit. Despite being a big star, he wasn't free to perform how and when he wanted.

This system is so tightassed that even its privileged classes are put in a box. And no one was meant to live in a box.

With the whole glorification/capitalism trip, you can imagine how often a performer gets used. How many times "old friends" came around for money. How many times he got laid so people could brag to their friends that they'd balled Jimi Hendrix. Sure, it's nice to get laid, but it's even nicer to get LOVED.

But why did Hendrix take up smack? Traditionally, smack has affected the poor. It's been put into the Black community where poor people are glad to escape the daily degradation of slum life. But more and more we find people of all races and social classes trying to escape through smack. Loneliness, alienation, and despair make smack attractive to increasing numbers of young people. Even the famous. Even the rich. Even Jimi Hendrix.

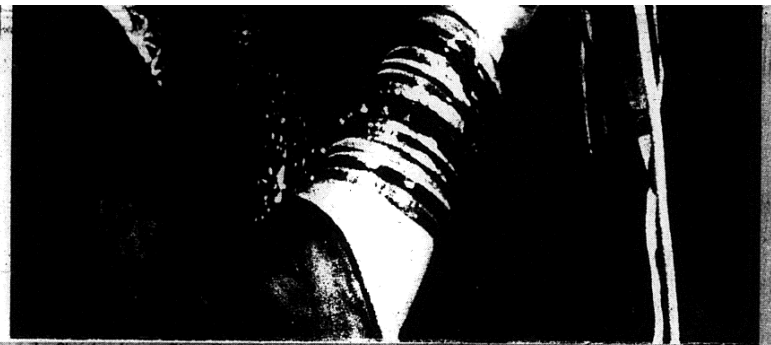
This wouldn't be the case if our righteous Youth Nation was a reality. But so far it's only a slogan, only a dream. We're going to have to build it. And we're going to have to put a lot of love and warmth and concern in it.

Altamont should tell us something. Dylan's "retirement" (was he perhaps sick of being drained?) should tell us something. The death of Jimi Hendrix should tell us something. The Woodstock Nation isn't here yet--no matter what Abbie, or Life, or the movie, or the record company say. We aren't together. Not yet.

If we can't tear down the walls that divide us. If we can't start being more open and loving to our sisters and brothers, if we can't relate both to Hendrix and the 12-year-old teenybopper, if we can't stop smack....Then the culture isn't worth much.

Goodbye Jimi. Thanks for the good times.

--By Rick
From the Berkeley Tribe



Janis Joplin

In Slaughterhouse Five, Kurt Vonegutt wrote about a planet whose inhabitants knew everything that was going to happen in the future and so could react to things like death with a shrug of their shoulders and say "so it goes." We're not so fortunate. Even though Janis Joplin's death at an early age was not entirely unexpected, it's hard to fight back the tears and sorrow, not only for Janis but for all of us and our culture.

It all began in 1967--the summer of love--when thousands of young people with "flowers in their hair" flocked to San Francisco to check out what they'd been hearing about a new life-style and a new culture which was developing in Haight-Ashbury. Gentleness, sharing, drugs, and love were the main characteristics of the "new culture" and rock music was its driving force.

But as is befitting the culture of the Aquarian Age, the new rock bands--Jefferson Airplane, Grateful Dead, Country Joe and the Fish--were very different than the bands we had been used to in the past. Unpretentious and occasionally amateurish, they were products of the society they were playing for. They reflected its values--playing free concerts where everyone was a participant and no one was merely a spectator. Everyone was everyone else's friend and the bands were more interested in having a good time than in making money or outdoing each other.

Typical of these bands was Big Brother and the Holding Company who had a lead singer named Janis Joplin. One day at a party, a bunch of people were singing and they noticed one voice stood out--Janis's. That was it. No music lessons, no auditions, no practice--Janis's untrained and undisciplined voice represented both the power of the new culture's spontaneity and the independence of its spirit.

In high school back in Texas, when everyone else was out necking at the drive-in, Janis was home listening to records by Odetta, Leadbelly, and Big Mama Thornton. Always determined to do things on her own terms, Janis suffered from the kinds of pressures that girls in high school face--the pressure to be thin, winsome, passive cheerleader popularity figure at the expense of all character and creativity. Rather than submitting, Janis did what she wanted, suffering the label of being an "outsider" and finding solace and strength in the blues sung by black people--the blues that echoed so much of her own suffering. She left home at 18, a few years in L.A., a short time in New York, and suddenly at the age of 24 she found herself at the zenith of San Francisco's underground culture.

The "do your own thing" flower children were saying what Janis has always done. Totally lacking in technical refinement, Janis sang from the heart with a voice unlike that of any other white singer ever. For range and volume, no one was her equal. Listening to her you got some idea of what it would have been like to hear Bessie Smith.

At the Monterrey Pop Festival she was one of the biggest attractions, despite the fact that she had never cut a single record. The festival cemented her reputation and a lucrative record contract followed. But the very things which made Janis strong ultimately proved to be her downfall.

The values that made Janis an "underground" star were in conflict with the Columbia Records-Bill Graham image of selling a rock star. The next few years literally tore Janis apart. First there were the record companies. The Mainstream album was of such poor quality that it was rumored that the company put it out to punish Big Brother for jumping to Columbia Records. The next album, Cheap Thrills, was a rush job to take advantage of Janis's sudden popularity. The arranging and sound were sloppy, particularly on Janis's best numbers: "Ball and Chain," "Piece of My Heart," and a 12 bar blues called "Turtle Blues" written by Janis herself. While Kosmic Blues, her last album, was better, it still wasn't Janis -- it was some producer's idea of what Janis should be.

But even more tragic was Janis's relations to the group. Big Brother was hopelessly inadequate as a back-up group and as more and more critical attention was focused on them, Janis felt a greater pressure to excel. What had started as a group of friends playing for fun broke up as a group that did more fighting than playing.

Then it was Janis's voice. There was never any holding back for Janis, she had to give her best every time out. At the rate she was going it was obvious her voice would never stand the strain. In the last year her voice lost most of its early power. She had to disband her second group because she couldn't overpower the horn section, and her most recent appearances on TV showed her voice to be a whisper of her former self.

She could have survived the loss of power in her voice, the fights with other musicians, and the unscrupulous record companies. But the greatest blow of all was the death of the very culture which produced her. What started out as the summer of love turned into a nightmare. Haight Ashbury became overun with smack peddlers and speed freaks and Amerikan fascism drained the creative energies of the young who could have built the alternative culture.

Janis became a favorite topic of the straight media--Life magazine called her "the girl with the bordello voice" and even the staid New York Times Magazine ran a feature, of course dealing more with her alleged sexual prowess than with her music. She became a freak sex symbol to the straight media, and the so-called alternative culture ate it up. The very sexism which had made Janis an outcast in high school made her an objectified symbol as an adult--and it probably hurt just as much. The audiences got bigger, but they stopped dancing and started watching; sitting back, waiting to be entertained.

And now Janis is dead. The Aquarian Age has to be put away in the closet till we overcome competitiveness, jealousy, exploitation, and sexism which made us seek alternatives in the first place. It is not unusual for artists to die young. Jimi Hendrix was 24, Hank Williams was 29, Buddy Holly was 22, Janis 27. We devour our artists, put them in boxes and when they die we talk about how much we miss them.

Anybody can cry for Janis, but we'd be better off if we'd really listen to her art. Hear the pain and sorrow in what she was singing about and realize that Janis was singing for all of us.

--By George Lipsitz

"I'm just like a turtle inside my hard hard shell.
You know I'm just like a turtle, inside a hard hard shell.
I'm very well protected,
I know this god-damned life too well..."

OUTLAW

ST. LOUIS

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